4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

respected woman dies, the friends who come to offer their condolences say to her relatives, "She was the Vittóre of the house."

In Elbassan the Vittóre also conveys the idea of a good genius, though the snake element is absent, and a wife who has presented her husband with a large family of sons is designated by this name.

Vampire beliefs are, generally speaking, more or less the same in Albania as in the rest of Turkey. The hair and beard of the "Restless One" are believed to grow in the tomb, and any one bending over the grave may hear him rattle and grind his teeth. Some men are also held to possess the propensities of vampires before death, and to be in the habit of unconsciously going forth by night to suck the blood of children and young maidens.

Strangely enough, in Elbassan and the neighbourhood, Von Hahn found no traces of the Vampire (βρυκολακ) pure and simple, as he elsewhere exists. Two connected species, however, came under his notice, the Lougát (λουγάτ) and the Karkantsoli (καρκαντσολι). The first was described as the corpse of a Turk with finger- and toe-nails of prodigious length, which, wrapped in its winding-sheet, roams about at night devouring everything it finds, and strangling any human being unfortunate enough to cross its path. The name of Lougát is also given generally in Northern Albania to a class of uncanny apparitions, which are believed to be the bewitched forms of persons who have led evil lives. These have the faculty of changing their forms with surprising and confusing rapidity, appearing successively as

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
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A 787 would not die because you do not believe it. We believe it; it is true to us."

It is not truth that sways men, but what men believe to be true; and that is a very different thing.

I had many strange examples given me of bone-reading which had come true. It is important that the meat be torn from the bone with the fingers and not touched with a knife.

M 787 The following details about blade-bone-reading are from Montenegro. Bone-reading, I believe, is also practised in Serbia and Bosnia.

The best sheep is a black one with no white hair. The right blade-bone should preferably be used and the meat torn off with the fingers. The joint-socket represents the house, and its depth or shallowness shows if the house will be full of wealth, i.e. harvest and crops. The ridge on the blade shows if the flocks will flourish. Small holes in the blade are cradles. Their position measured from the upper corner of the bone with the last joint of the thumb shows if the births will be within the house or without it, i.e. in the house where the bone is read or in that of a relative. The shapes formed by the marrow, as seen when held against the light, show where fighting will take place and when. A bone with no marks in the centre means a peaceful year. Red marks near the edge mean frontier fighting. Opaque white spots are death within or without the house, according to position. Other marks—I know not which—show banners and victory.

When a man has read the bone and another wishes to do so, it must not be passed from hand to hand, but must be laid down by one man and picked up by the other. Bone-reading in Montenegro is called "gatanje." To read a bone is "gatati." The shoulder-blade is called "lopatitza" (little shovel). Fastened to a stick it is often used to shovel the hearth ashes.

A M 787 *Dreams.*—In Albania and Montenegro, and, I believe, all through the Balkans, there is great belief in dreams. The ladies of the *intelligentsia* in Cetinje had dream-books (Italian) and discussed each other's dreams at length. Dream-books have circulated so much that it is not easy to tell which beliefs are old native ones.

M 787 777 In Montenegro I was told it was lucky to dream of a room full of corn. To dream of a dead man means that it will rain. A girl dreamed that her hair grew right down to the ground. The women told her this meant terrible disgrace would fall on her, and she was so upset that she came a considerable distance to consult me. I reassured her.

A 787 774 In Albania it seemed to be believed by many of the tribesmen that their "hi" (soul or shadow) left them sometimes during sleep and its experiences formed the dream. Dreams were very strongly believed in. One Sunday morning Marko, much perturbed, told me his wife,

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male jealousy is quite insufficient; for, in fact, the veiled Moslem woman can "carry on" incognito with far more ease than can her unveiled and recognizable Christian sister. Nor, at any rate, in the lands we are considering, is the Christian husband a whit less jealous than the Moslem. All Christian Scutari was once in a hubbub over the scandalous and shocking conduct of the Austrian doctor and Italian Consul-General. These two gentlemen had publicly exchanged wives on the Consular lawn-tennis court, and these shameless women had each played against her own husband.

I was seriously consulted and failed to convince the disgusted Scutarenes that the proceeding was harmless. How could you tell where it would end?

When I first went to Scutari, in 1901, all the Catholic married women wore a long lace veil pinned across the lower part of the face and draped over the head. Unmarried Catholic girls still, I believe, shroud their heads entirely in a thick cotton wrapper, leaving only a peep-hole.

Most of the Orthodox peasants of Macedonia, both Bulgar and Greek, wore a large handkerchief folded into a triangle over their heads and arranged the two long corners across the mouth and tucked them in securely on either side. The mouth was very often thus covered, too, by Montenegrin maidens; and by Christian women in Bosnia.

Sir James George Frazer states, giving many examples, that the covering of the mouth is connected with the belief that the soul may escape by it or evil spirits enter by it, and that complete veiling is probably a protection also from the Evil Eye.

That the mouth is the important spot is shown by the Moslem girls of Bosnia, who, when caught unveiled at a well, or on the hill-side with their flocks, will sometimes seize a handkerchief hastily between their teeth and then seem to think themselves sufficiently protected.

Now evil eyes and bad spirits swarm in the Balkans; and the soul always escapes by the nose or mouth. "My soul was in my nose all the time!" cries the Montenegrin when telling of an escape from danger.

"That brought your soul into your nose!" said the horse-boy when my horse nearly came down with me. The tying of a handkerchief over the holes through which it might escape is a very reasonable precaution.

Women who do not protect themselves with a veil, deck themselves and their children with a mass of beads and dingle-dangles. These things are to act as it were as lightning-conductors to attract the glance of the Evil Eye and save their persons from it. The veiled and hooded woman wears no ornament outside her outdoor garment.

The bride, both Catholic and Moslem, is veiled from head to foot.

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Some Balkan Taboos. Iron. Hair

The Catholic thus goes safely to church and there the veil is raised. Evil spirits are powerless there; and as we have seen, when she leaves the sacred building she is carefully veiled and conveyed safely to her future home. Food and drink are given her by her attendants behind the veil; all possible precautions are taken, in fact, to prevent her soul escaping and harmful glances falling on her.

In early days in Montenegro the brides were so closely veiled when fetched from home by the svatovi that in the Martinovitch family, of Baitza near Cetinje, there is a tradition of a bride being accidentally exchanged for the bride of another wedding-party.

Two parties of svatovi started from Baitza to fetch brides from afar, and had to pass the night on the mountain-side. They met at the same wayside spring and encamped. The two girls begged to be allowed to sleep together. Next morning each party rode off with the wrong girl. The weddings were celebrated at once on arrival, and as no one had previously seen the girls and they, as was customary, knew nothing about their future bridegrooms, the mistake was not detected till a week after, when the girls' relatives came to pay the first visit to them. They were then infuriated to find that the carefully planned alliances had gone wrong and they had not acquired the "in-laws" they had intended. The respective bridegrooms expressed themselves quite satisfied. Not so the parents of brides. A violent quarrel took place. Blows were exchanged and a blood-feud was imminent. The annulment of the weddings was demanded, and peace was only restored by the metropolitan, who declared the marriages legal and the whole complication evidently the will of God, Who must be obeyed.

All Balkan people, so far as my experience goes, sleep with the head covered, no matter how hot it may be.

I remember a suffocating night in a wretched cottage at Bratonozhitch, Montenegro. I lay on a bench on one side of the hut, and the floor was covered by some sixteen persons of both sexes. So hot was it that the men stripped their shirts and slept in their breeches; but all buried their heads under thick, felt-like blankets.

Often have I been awakened from a much-needed midday sleep under a tree by a choking, horrible smell, and have found that some kindly creature while I slept had covered my head with a filthy towel or coat. Poor old Marko perpetually told me it was most unhealthy to sleep with an uncovered head. By way of warning he told me the horrible end of a neighbour of ours. He not only left his head uncovered, but he slept near an open window. The wind blew into his head and went round and round inside it, and the unhappy man, driven distracted, hanged himself in the vineyard.

A possible further reason for shrouding the head is the strange